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as far east as Awtun (Ekiti) and from Yagba District to Ilorin.

"A wealthy woman trader would sometimes go through the form of marriage with one or more young women—reputed virgins. These 'wives' she would send out to various neighbouring villages, ostensibly trading. When, in the expected course of events, these 'wives' formed illicit attachments, a careful note was made of the resultant progeny. When the children had reached five or six years, or more, they were claimed by the woman 'husband' as her children, based on the legal fiction of all legal wives' children being the children of the legal 'father.' In almost every case, the real father compounded with the legal 'father,' in the customary value of the child. The profit to the woman capitalist was exceedingly great.

"This custom is not confined to the pagan, nor to the female sex. Many a reputed Mussulman (Bida-Pategi) will allow his wife to go on three and four years' trading expeditions, fully cognisant of the inevitable results. In due time he will apply for the custody of the children, which are legally his until his wife has sued for and obtained a legal divorce, which last is seldom done, owing (in Nupe and Ilorin generally) to the high 'dowry' money claimed. If the case is settled out of Court, the husband enjoys substantial profits. On the other hand, if the wife and children return to him, which is seldom nowadays, he can always obtain a respectable 'dower' from the suitors to the girl children. As to the boys, he finds every use for them on his farm."

The first wife is the head one, and advises the other women on all household and commercial matters, and they have to apply to her for permission to leave the compound. Each wife has her own hut, but all the women have their meals together, when they sit round the pot in a circle, in strict order of precedence, counting from the right hand of the first wife. Next her is the second wife, next her the third wife, next her the fourth wife, then come their daughters and foster-daughters in order of age, dependants and slaves. The first wife helps herself and passes the pot round the table, hands only being used—she alone may sit upright, while the others are obliged to crouch in her presence.

There are three meals in the day, at 7 a.m, mid-day, and sun-down, each meal consisting of one dish only. For breakfast they have "fura," a sort of porridge, with cow's milk where it is obtainable, (The Nupe will not drink goat's milk, though they eat its flesh.) At noon the poorer people have porridge again, the well-to-do have guinea-corn, or rice, mixed with soup. Supper is the principal meal, when soup is made with guinea-corn or rice, and any meat or fish that may be available.

* Mr. E. C. Duff.

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The men eat together in a similar way, but apart from the women, and tiny boys may feed with either. Any snacks such as honey-cakes, or fruit, are eaten at odd times in the day, and water is always drunk after meals, not at them. Eggs were never eaten, but the practice of doing so is gradually creeping in.

In the ordinary routine of life people get up at 4 or 5 a.m., observe salla, and go about their respective avocations which, with a two hours' interval at mid-day, they pursue until 6 p.m. when they again make salla and have their evening meal. This ended, the children, boys and girls alike, go and dance in the market, from which they are retrieved by their elders, with some difficulty, about 9 p.m. and sent to bed. The men pay each other visits, and sit talking in groups of three or four till about 11 p.m., or on bright nights as long as the moon is up. Women do the same, but in their own compounds. They do not pay many visits, but go to see their mothers once every month and their sisters more rarely. Their husbands encourage friendship between their wives and the wives of their friends. If a man is at home when his wife receives a visitor he salutes her and goes out, and when he goes to visit his friend he goes in to salute the women of the house, and then either sits outside with his friend or goes to his hut. A man is expected to call on his parents-in-law every Friday, the Muhammadan holiday, but is never accompanied by his wife, unless it is to accuse her of some ill deed.

The incoming of the Muhammadan New Year is a time for great rejoicing. On New Year's Eve everyone eats as much as he or she can hold, and the poor can ask for a meal from anyone. Next day they make prayer, and everyone contributes in alms according to his means, with a minimum of a hundred cowries, which the Mallams distribute amongst the needy. A Mallam then foretells events of general interest for the coming year, when the rains will come, and whether they will be heavy or light, the success of the crops, whether there will be much sickness and in what months, whether there will be fertility amongst the stock, and amongst the people, and the best month for the purposes, etc. It is a day for visiting amongst the grown-ups, and calls are made on all persons of importance. On their return from prayer the children play a game. They may raid the houses of any uncle or aunt, grandparent, or one following the same trade as their father, and take anything they can lay hands on, unless and up to the time the person raided gives each child twenty cowries. The elders may not defend their own property, but the children of the household do, and battles are waged between the young people. This custom is dying out where there are white men.

Other games played by the children are hide-and-seek and king-of-the-castle, but they rarely have toys, and never balls.